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MARCH 12, 1958

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Men of Good Will

LONG AFTER CHRISTMAS a letter came to my desk, stamped, *"Delayed due to the of mail pouch. Recovered rifled near Mexia, Texas."*

It was a Christmas greeting, delivered long after the New Year. To me it bore threefold message. First, there was devotion to duty shown by postal service. Secon there was the message of the love of God and the sinfulness of man which made th incarnation of the Son of God a divine necessity. Finally, there was a message good will from friend to friend.

ALL THIS HAD BEEN delayed because a depraved soul failed to enter into the spir of God's love when the whole Christian world was rejoicing in God's greatest gif I thought of the repentant thief who realized the error of his ways when he saw Chris on the cross and thus gained forgiveness. How can this modern thief come to repent ance and faith, I thought, unless every Christian demonstrates his loyalty, love an devotion to Christ? By such testimony a wayward soul can still be saved by th grace of God.

—FRANK BROESICKE

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK in The LUTHERAN

OUR LORD IS WITH US - - - - - - - By G. Elson Ruff 11
Our fellowship with him began on the night he was betrayed

THEY PRACTICED EVANGELISM FOR CENTURIES - - - - - - 14
For almost 800 years Waldensians have spread the gospel in Europe

PATH OF THE JUST - - - - By Hazel Severson McCartney 18
An Iowa farmer's sharing and helpfulness brought joy to others

ONE-MAN WELCOMING COMMITTEE - - By Lillian R. Rowe 21

WS

Church in the News - - - - - - - - - - - - - - - 4

Washington: Crime and Sanity - - - By Robert E. Van Deusen 10

Pro Deo Et Patria - - - - - - - - - - - - - - - 31

News in the Churches:

Canada - - - Norman Berner 40
New York:
Buffalo - - - Herbert A. Bosch 38
New York City - - - - - - 37
North Carolina - Frank K. Efird 36
Pacific - - - Olin G. Dasher 45
Pennsylvania:
Allentown - Henry W. Snyder, Jr. 42
Pottsville - Arthur S. Follett 41
Wartburg - Arnold H. Kaitschuk 48

TURES

Give Make a Family: Relaxation? - - - By Margaret A. J. Irvin 23

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 25

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 26

A Guide to Bible Study - - - - - - By Luther A. Weigle 28

Books - - - - - - - - - - - - - - - - - - 29

Conclusion - - - - - - - - - - - - - - - - 50

COVER PICTURE. Dedication services were held last month for the addition to New York's Lutheran Church House, headquarters of the United Lutheran Church. Photo shows new portion in foreground, looking west along 37th Street. *(ULCA-PRT photo)*

Relief again goes to Polish Lutherans . . . Northern bishops repeat pl for church freedom in Hungary . . . Questions value of bowling alleys churches . . . U.S. foreign aid program gets support from church leade

THE CHURCH IN THE NEW

Poland to get LWR aid

Seven years ago Lutheran World Relief halted shipments of food and clothing to Poland. The Red regime had prevented free distribution of such supplies by the land's churches, relief officials said.

This month Bernard A. Confer, LWR executive secretary, announced that a "more relaxed attitude" on the part of the Polish government made it possible for the agency to resume aid to Poland's Lutherans. An estimated 200,000 Lutherans remain in Poland, he said, a decrease of one million since 1939. Their numbers continue to dwindle, but 400 congregations are still served by 106 pastors.

A shipment of 25 tons of clothing will be made in the near future, Mr. Confer revealed. Distribution will be made through the Polish Ecumenical Council, co-operative organization of Protestant and Old Catholic churches.

Announcement of the resumption of Polish relief followed the annual meeting of the inter-Lutheran agency's board of directors. Dr. Franklin Clark Fry, president of the United Lutheran Church and of the Lutheran World Federation, was re-elected LWR president.

Help for South Africans

Another Lutheran arm extended in a different direction this month. Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, said funds for pastors and building programs had been pledged to Lutheran groups in t Union of South Africa.

The aid will be used to establish En lish and Afrikaans-speaking congreg tions. The first pastor will be sent Welkom in the Free State this mon Other congregations are planned later Durban and Johannesburg, Dr. Lun Quist said. Pastors will be sent fro Germany, Norway or Sweden, but pla include future training for clergy at South African seminary, he said.

Second plea sent to Hungary

Primates of the four Scandinavian L theran State churches (Sweden, Norwa Denmark and Finland) had in Janua sent a joint letter to Janos Horvath, pre dent of Hungary's State Office for Chur Affairs. In it they expressed conce over restrictions on Hungary's Luther Church, especially the ousting of Bish Zoltan Turoczy in its northern distr and the demotion of Bishop Lajos Orda who had been head of the church. Sta appointee Lajos Veto had replaced Bish Turoczy and had been recognized by t state as the leader of the entire churc

In reply, Mr. Horvath had call church affairs an internal concern Hungary, but expressed the opinion th conditions had "in recent weeks" i proved.

On Feb. 21 the northern churchm sent a second letter to the Hungarian g ficial. Unity of the church demand that they speak out when basic Christi

inciples were violated anywhere, they id. Arbitrary removal of regularly ected church officials destroyed freedom religion, the letter pointed out. Bishop uroczy had three times been elected by urch conventions and thrice removed om office by political action, they noted. ey expressed the "universal deep con- rn of the Christian world" over such ents.

Signers were Archbishop Brilioth of veden, Archbishop Salomies of Finland, shop Fuglsang-Damgaard of Denmark, d Bishop Smemo of Norway.

efugees may get rights

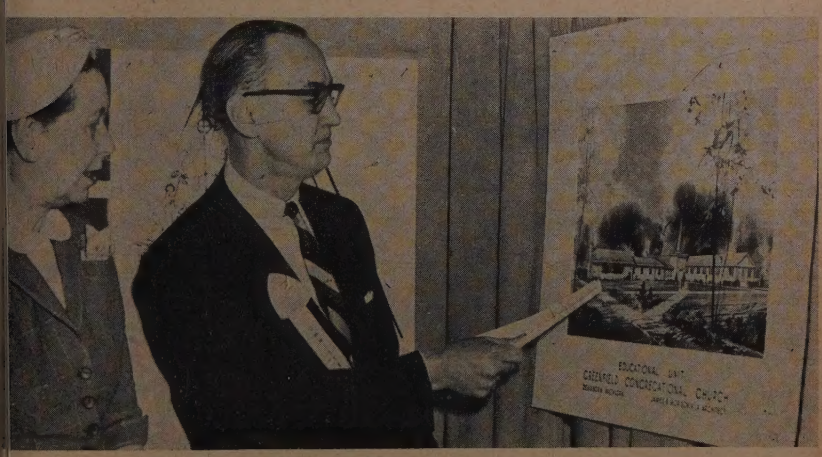
Church agencies had been instrumental helping 32,000 Hungarian refugees to ter the U.S. after fleeing from Hun- ry during and after the abortive revo- ion of 1956. The refugees were ad- tted as parolees, since no quotas were ailable for them. As parolees, they have en ineligible for citizenship and have ver legal rights than resident aliens.

Pleas for congressional action to legal- the status of these refugees had been made by the White House and by church groups. In its recent Atlantic City meeting, the National Lutheran Council sent a strong appeal to Congress to clarify the position of the Hungarians. Rep. Francis W. Walter, chairman of the House immigration committee, had opposed action until all refugees could be thoroughly screened.

Last week a ray of hope was seen in Washington. Rep. Michael Feighan, Ohio Democrat, introduced a bill which he said had Mr. Walter's approval and that of the Justice Department. The measure provides that after two years of parole each refugee could apply for an entrance visa as if he were an immigrant entering the country for the first time. By meeting routine requirements, the refugee would then be granted permanent residence.

Warns on church styles

Modern-type buildings for the "church of tomorrow" may be geometrically perfect and yet be a "spiritual vacuum," Dr. George M. Gibson of McCormick Theo-



CALIFORNIA CHAPEL WINS ARCHITECTURE AWARD

ss Mildred Widber, Chicago, and the Rev. S. T. Ridenour, New York, study sketch

logical Seminary told a national conference on church architecture last month.

Many new churches built in the last thirty years are "virtually denying in their architecture what they are saying in their doctrine," he warned. Although a building must be functional and practical, Dr. Gibson continued, its first purpose is sacramental. The sanctuary must be the true center of attention and the whole building must be united in a harmony of design, he said.

Architects and church officials attending the sessions, which were sponsored jointly by the National Council of Churches Department of Church Building and the Church Architectural Guild, were divided in their reactions. Many noted a trend away from extreme or bizarre designs. Development of new building materials and mobility of population would prevent establishment of any lasting style in the present era, they said.

The Rev. Edward S. Frey, director of the United Lutheran Church Department of Church Architecture, was installed as chairman of the NCC department at the business session.

Does God need bowling alleys?

Harold E. Wagoner, Philadelphia architect who was re-elected president of the Guild, commented that God perhaps needs a bowling alley in the church building, but warned against designing churches more for fellowship than for worship.

Milton L. Grigg of Charlottesville, Va., praised use of new art forms in churches —especially glass and mosaic work. He protested against focusing attention on the "self-conscious novelty of some current church architecture. The desirable reaction to a church design is 'Ah,' not 'Oh.'"

When it came to voting, contemporary

HEADS NCC DEPARTMENT
The Rev. Edward S. Frey

designs gained 13 of the 14 awards mad Only first prize awarded went to Ca School Chapel at Carpinteria, Calif., low building windowless on one side a all glass on the other. Few of the 1(entries in the architectural competitic attained the "feeling of spirituality" th marks the best in religious architectur commented Charles Cellarious of Ci cinnati, chairman of the awards jury.

Churchmen support foreign aid

Washington heard the voices of lea ing Protestant and Roman Cathol churchmen last month. As Congress b gan deliberations on the U.S. foreign a program, religious leaders and politic spokesmen joined in pointing out th moral values of such help.

Additional non-military relief is neede

help disperse the misery which "hangs e a fog" over Africa and Asia, said Dr. win T. Dahlberg, president of the Na- nal Council of Churches. He urged iant steps of a boldly imaginative dar- g and dramatic character" to meet asic needs of our own people and the rld's people."

Bishop Fulton J. Sheen presented the man Catholic viewpoint, saying that nerica had a clear moral duty to aid underprivileged people of the world. cautioned against making foreign aid bribe against communism, saying that orts to win friends for the U.S. through nomic means alone would be material- n like that of the Soviets. Jewish and stern Orthodox leaders added their pport to the program. "Foreign aid is t only good religion, but enlightened f-interest," said Rabbi Norman Ger- nfeld.

nd sale approved

Court action to halt sale of a portion New York's Lincoln Square redevelop- nt project to Fordham University, a man Catholic institution, reached the te's highest tribunal last month. Op- nents claimed that the city's action in rchasing land at $16 a square foot and elling it to the college at $7 a square t constituted a subsidy to a sectarian titution and a violation of the prin- le of separation of church and state. ey also sought to halt the entire proj- , charging that they would suffer "ir- arable loss and damage" by the slum arance program. Beside the new mid- n campus for Fordham, the area will lude a new opera house, concert hall, ps and co-operative housing.

New York's Court of Appeals late last nth upheld the Supreme Court deci- n turning down the objection. It per- ted the city's Bureau of Real Estate to take title to the land on Feb. 28 and to resell it immediately at "auction" to the university. The court ruled, however, that tenants remaining in buildings on the site should not be dislocated until the final appeal is heard some time this month.

Five to publish RSV

Since the complete Revised Standard Version of the Bible first appeared in 1952, exclusive publishing rights have been held by Thomas Nelson and Sons, New York publishers. The National Council's Division of Christian Education, which holds the copyright on the new version until 2008 when it will be in the public domain, had granted a 10-year monopoly to the New York firm in return for its financing of translation costs.

Starting in 1962, five additional U.S. publishers will be authorized to publish RSV Bibles, the division announced last month. Beside the Nelson firm, publishing rights will be given to William Collins and Sons, A. J. Holman Co., Oxford University Press, World Publishing Co. and Harper and Brothers.

The RSV translation was produced by committees which worked from 1937 to 1952 on the project. Chairman was Dr. Luther A. Weigle, dean emeritus of the Yale Divinity School. Since 1952 nearly six million copies of the RSV Bible have been sold, plus 3.5 million copies of the RSV New Testament.

Bishop guilty of slander

When Mauro Bellandi and Loriana Nunziati were wed in a civil ceremony last fall, their parish priest in Prato, Italy, denounced them from the pulpit as "public sinners" and "public concubines." Supporting the statement, Bishop Pietro Fiordelli of Prato ordered them denied all sacraments and said their parents were

to be refused holy water for permitting "this immensely sinful and scandalous step." Although both young people had been baptized in the Roman Catholic Church, Bellandi had once been a member of the Communist Party.

Charging that his business had been ruined through the boycott resulting from the bishop's action, Bellandi sued the prelate for criminal defamation of character. The case aroused widespread interest throughout Italy.

Neither the bishop nor the parish priest, the Rev. Danilo Aiazzi, appeared in court. Their lawyers said that "Italian courts have no jurisdiction over bishops and parish priests." The bishop held he was "answerable only to my conscience, to the Supreme Pontiff, and to God."

The panel of three judges deliberated for four hours after hearing both sides. It then found the bishop guilty of criminal defamation of character, fined him 40,000 lire ($65). The priest was acquitted.

Push fight on smutty magazines

Lots of talk but confused action marked Washington efforts to crack down on magazines which "exploit obscenity." The Supreme Court refused to uphold a Post Office ban on two nudist magazines and one for homosexuals. Post Office Counsel Abe Goff called the decision "cataclysmic" but said efforts would continue to prosecute "filth and smut" and to ban from the mails publications which promote "commercial exploitation of sex."

Meanwhile church representatives were pleading with the House Judiciary Committee to enact stiffer penalties for those who send obscene matter through the mails. Rep. Francis E. Walter of Pennsylvania, subcommittee chairman, said the church group was the largest ever to appear at such a hearing. O. K. Armstrong, former Missouri congressman and one of the spokesmen, said legislation was needed to halt the "alarming growth . . . of pornographic, lewd and obscene publications."

Reds are blamed

Similar hearings by New York's Joint Legislative Committee to Study the Publication and Dissemination of Offensive and Obscene Material brought varied testimony at Albany. A Roman Catholic priest claimed that 80 per cent of the objectionable comic books and obscene matter flooding this country is Communist-sponsored. Others testified that improper publications were a factor in "adult delinquency" as well as juvenile delinquency. Some witnesses opposed censorship in any form, calling for voluntary action.

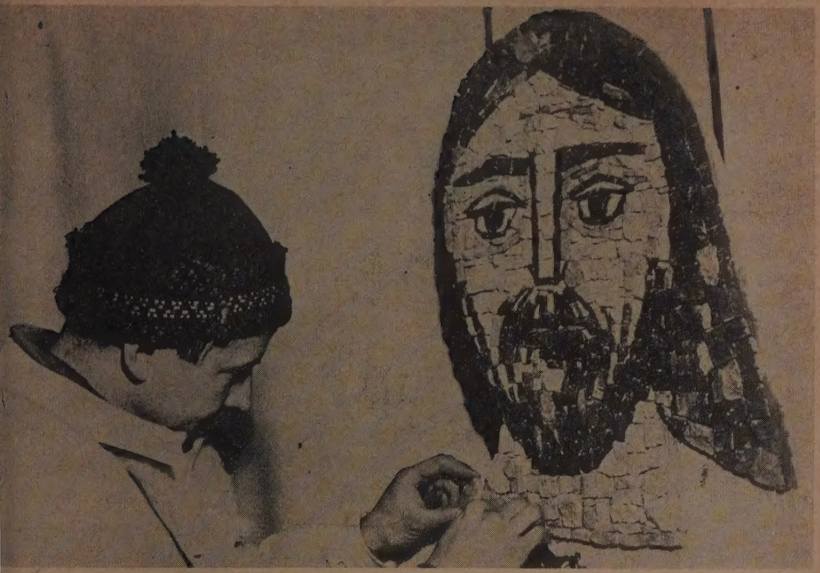
After the hearings the committee proposed new laws which would tighten loopholes and hike penalties for producers and distributors of obscene material.

One effort at censorship backfired when Philadelphia's District Attorney Victor Blanc viewed a French film, then ordered his aides to seize it. The state Supreme Court termed his action illegal, ordered the film returned until proper court action could be taken. Pennsylvania has no movie censorship laws.

Conscience called best censor

Censorship by law is "a very inadequate substitute for the voice of the individual conscience, whether in matters of faith or morals," Roman Catholic Bishop Cornelius Lucey of Cork, Ireland declared in a Lenten letter.

Great responsibility rests on booksellers, news agents and parents to guard the standards of books and magazines



MOSAIC TO ADORN PROTESTANT PAVILION AT BRUSSELS FAIR

iss artist Peter Siebold works on exterior decoration for Protestant building at world nt in Belgium this summer. Picture will show Christ preaching to men of all races

y sell and which their children read, bishop said. There is no such thing "evil or bad literature," he continued. 'hat is bad or evil is not literature. erature ennobles; it does not corrupt." The bishop also criticized "scientific" icles about sex published in book form, popular magazines or in newspapers. ey are "as a rule, not science," he said. ney are just rank, raw indecency, given eneer of science to make them respect- e."

ssouri eyes top spot

n 17 years the Lutheran Church— ssouri Synod will surpass the United heran Church in membership, if both lies continue to grow at present rates. s prediction was made last month in *Lutheran Layman*, Missouri Synod lication. Mergers might change the ure, the *Layman* admitted.

The figures on which the prediction was based listed ULC membership at 2,335,352 and that of the Missouri Synod at 2,152,412. Missouri has been increasing its membership faster than the ULC.

A press release published in Philadelphia said that the Missouri Synod planned a strong missionary advance along the Eastern Seaboard. Its Atlantic District, which covers eight northeastern states, has established a new church on the average every six weeks during the past three years, it said. Three new congregations are currently being organized in southern New Jersey, the report added.

And so forth

Brief reading from the Scripture is being used at this session of Congress to preface the daily opening prayer. Dr. Bernard Braskamp, House chaplain, instituted the change.

WASHINGTON

By ROBERT VAN DEUSEN

CRIME AND SANITY

THE U.S. COURT OF APPEALS in Washington, D. C., has been making history in the field of criminal law. In 1954, a new basis of judgment was laid down in what has come to be called the "Durham rule"—"An accused is not criminally responsible if his unlawful act was the product of mental disease or defect." In the four succeeding years, the same Court of Appeals has handed down 34 related opinions on the topic of insanity.

For over a century, the standard yardstick for judging criminal responsibility was whether the accused was able to tell right from wrong and to choose the right. This rule was laid down in England in 1843. It was broadened in many American courts by adding another: that a man is not responsible if he committed a crime because of an irresistible impulse.

THE DURHAM RULE goes beyond either of these. It broadens the definition of criminal insanity to include any mental disease or defect, provided a cause and effect relationship can be proved. Together with succeeding opinions, it has the following effects:

1. The entire burden of whether a defendant should be acquitted because of insanity has been shifted to the jury. The jurors have the sole power to decide whether the crime was caused by a mental disease. If it was, they must bring in an acquittal.

2. The scope of psychiatric evidence is broadened. Formerly, psychiatris had to direct their testimony to the righ wrong concept, which many of them f had little validity. Now they may testi in their own way about the defendan entire mental process.

3. The government's burden of pro is increased. In order to get a convictio the government must now show not on that the man committed a crime, but th it was not caused by a mental disease.

4. The Court of Appeals is demandi a more sympathetic approach of prosec tors and trial judges toward cases which the insanity issue is raised, by r versing their decisions if they do not gi this factor adequate weight.

Results

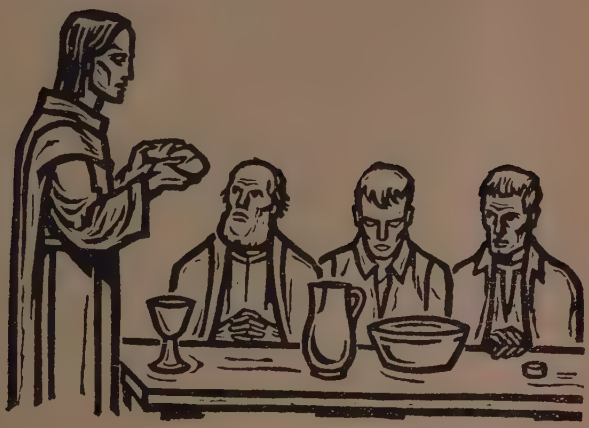
ONE OF THE results of the increasi application of the Durham rule has be a growing number of acquittals. D fendants have been committed to ment hospitals, but in many cases they are r leased after a few months' treatment roam the streets again.

A side-effect is the tendency to ple insanity more readily as a defense again criminal conviction. This, in turn, limi the deterrent value of criminal law sin insanity is often counted on as a loophol

The real significance of the Durha rule, however, lies in the fact that it cha lenges some of the basic concepts unde lying the handling of criminals: retrib tive punishment, detention as a deterre to crime. If the issue is pushed to i logical conclusion, it might even be ask whether most serious crime is not to son extent the result of mental aberration.

A generation or two from now, crim nologists may point back to the days the Durham rule as the beginning of new trend which gave mental hospitals substantial role in the treatment of crim and criminals.

ur Lord Is With Us



Our Lord, in his last supper with his disciples, created a sacrament of his continuing presence

MANY OF US when we were children g that simple hymn which begins— think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
should like to have been with them then.

low naturally we who love Jesus ht long to see him as his disciples did he roads of Galilee nineteen centuries How gladly we would subject our- as to some miracle of time which ld place us for an hour in the multi- which heard the Sermon on the int, or which saw him lift up a lame d or give sight to a man born blind.

ET WE DO NOT feel an acute sense of mpleteness in our experience of ving Jesus, though we have not seen him with our own eyes. He is truly with us now, as often as we have a mind to let him come.

An amazing miracle has happened. The Jesus of the Galilean roads has become the Christ of the whole world. There were twelve who walked close to him in the long ago, but now there are millions for whom he is the unfailing companion.

We can determine that moment of miracle. We can study his story, and find the time and the place when Jesus extended the boundaries of his fellowship to take in everyone who was yet to live—everyone willing in faith to ask for a place in the circle. The moment came in an upper room in Jerusalem, on the night in which our Lord was betrayed.

By G. ELSON RUFF

First in a series of five Lenten studies

THE DISCIPLES were much troubled as they came with their Master into the upper room. He might be in great danger. The threat had been overhanging since they had arrived in Jerusalem some days before.

How startled they had been when Jesus first told them he was going to Jerusalem. They knew what opposition his words and deeds had aroused. Many new enemies had been enlisted when he had entered the temple and boldly cast out the money changers.

But there was a possibility that their fears were groundless. He was no ordinary man. They wanted to believe with their whole hearts that he was the Messiah. But how could they understand some of the things he said? "The Son of Man shall be mocked . . . and spitted on . . . and scourged, and put to death." The Messiah would call down legions of angels, and set up his kingdom in triumph and glory, would he not? They wanted to believe that their hopes would be fulfilled.

At least perhaps they might get away safely from Jerusalem when the festival was over. During the daytime none would dare to touch him, because of his popularity with the crowd. And each night they went to some lonely place outside the city gates, where enemies could hardly find him. Only the twelve knew these places.

SO THEY ATE their meal. There was very little conversation, probably. The circle of friends had reached a parting, of which they were vaguely aware. Quiet fell upon the company. Conversation faded out.

Then Jesus said, clearly, patiently, "One of you shall betray me." His words shattered the quiet. Several of the disciples sprang up as though expecting immediate danger. They began asking ea other hurried questions, in sudden s picion, and each wondering if some da disloyalty lurked in his own heart. "Is I?" they began to ask.

It was Judas. The others did not u derstand clearly. But after a while Juc left his place and went out of the roo Jesus watched him go. The hour w coming fast. Jesus turned to his faithf ones, and began to speak in great seriousness.

What he said was not said to the alone. They would never be alone w him again as they had been in the da of his wandering ministry. The ea going fellowship had vanished. One the twelve was a traitor. And this ve night they would all be scattered, as she without a shepherd, he told them. Ev Peter, Jesus said, was quite likely to de that he had ever known him.

JUST AS THEY had come into the roo Jesus had spoken of them not quite u derstanding then the things that were take place. "What I do thou knowest n now, but thou shalt know hereafter." seemed far away from them, strang remote, as he took bread, lying there fore him, and blessed it and broke it a gave it to them, saying, "Take, eat; t is my body." Then he took a cup, gave thanks, and gave it to them, sayi "Drink ye all of it: for this is my blo of the covenant, which is shed for ma unto remission of sin."

They were not to know until later d what this meant. The whole story to be known first, about the cross the empty tomb. Then they were to kn that he was forever with them. "This in remembrance of me," he said as gave the bread and the cup.

Through the years they would reme ber, and whenever they broke the br

d lifted the cup he would come. There ould be no more mornings with him the hillside above Capernaum, and more evenings in the garden outside rusalem. But in every evening and ery morning he would be with them, en unto the end of the world.

THEY WERE TO LEARN that there were limits now to their circle of comnionship. Hundreds would come in. en, thousands, millions. They were to forth to seek all men for this fellowp with the Lord Jesus. The work uld never be done till the missionaries d carried this gospel to every land. ough the fellowship was to be exded so widely, there was no reason for ever to be weakened. Everyone, in nturies far off, might know him as truly they had.

t would never end. Though earthly ended, the fellowship with the Lord us would continue. It could transcend th. He was going ahead of them to pare a place for them in eternal mans.

The house that contained that upper m can hardly have survived the cenes. Travelers wander about Jerum and wonder where it was. But it verywhere. Where two or three are hered in his name, he comes. And n the bread is broken and the cup is d, we share the real presence of our d.

or the twelve disciples the fellowship Jesus was more than a luxury. Sooner or later Christ's leadership reaches the stage where the true disciples are sorted from the false. He does not nourish us with his body and his blood that we may be content in sin and idleness. We share the risks with Jesus when we share his strength. The Father has his will for us, as he had for him.

WE CAN ALL be his disciples. On the night in which he was betrayed he opened the ranks to take us in. We share an intimate companionship with him, living close to him, stirred by his spirit, upheld by his strength. The troubles of life are never too much for us if we have him. But we must share in his sacrifice if we would share in his strength.

We cannot close the doors of the upper room, so that only he and we are together. He opened the doors forever. We must live openly toward all men as brothers, giving up the things that are our own selfish concern. The strong attack the weak. The rich ignore the poor. The wise deride the foolish. This is always the world's way, but not his. He has established an unending fellowship of those who love each other, because they have found in him the all-sufficient love of God.

And though this way is not easy, it is the way of truest joy. There are rewards each day along this road. He is with us to forgive our failures. He heals our hurts. He cheers us with unfailing courage. He hears our prayers. There is peace in our hearts, and heaven ahead.

✠

OURS IS A GREAT ADVENTURE against the tyranny of sin with no possible chance of succeeding anywhere along the line apart from the strength of God, needing his might to hold every gain against that time when he shall claim the field completely.—From *Rediscovering the Words of Faith* by CHARLES T. SARDESON (Abingdon)

Center of Waldensian theology is the Gospel, focus of their austere churches, the pulpit

They Practiced Evangelism for Centuries

Thousands of Italians have been reached by Evangelical truth because of the efforts of the Waldensians, history's earliest Protestants, who have spread the Gospel against heavy odds

COLLEFERRO is an industrial city near Rome. Ten years ago it had one Protestant, an old woman. When she died few people followed the horse-drawn cart on which the coffin was taken to the cemetery plot, just off the church yard where Roman Catholics are laid to rest.

A student from the Waldensian seminary in Rome had come to read from the Scriptures at her grave. The people around him listened with growing interest. The words were simple, but the meaning was complex. They wanted to know more about them. Some went to Rome to attend a Waldensian service.

Today Colleferro has a Waldensian congregation, and 12 mission groups have sprung up around the city. And the Wa

Towering mountains offered shelter to the early Protestants against Rome's persecutio

nsians, who have been doing evan-listic work for centuries, say things like s are happening all over Italy.

WALDENSIANS have been fighting ainst heavy odds since the Middle Ages. ter Waldo, rich merchant from Lyons, rted the movement around 1170. He ve his money away and became a lay eacher in open rebellion against the man church.

Sects sprang up and spread throughout rope, but persecution and suppression nfined the groups eventually to the val-s of the Central Alps where the borders Italy, France and Switzerland meet. ey won recognition of their civil rights m Italy in 1848, freedom to hold serv-s without previous police authorization ough a Constitutional Court decision 1956. They still have to win the fight inst prejudice and the hostility of local ice chiefs as they go about their evan-stic work. They're confident they'll that, too.

ng center for Waldensian pastors is their ary in Rome. Its library is one of the places in the Eternal City where Prot-theological literature can be found

Women in traditional dresses walk to church in Rora, Waldensian village in Aosta Valley, are greeted by the pastor after the service, a custom not practiced in Catholic churches

SII FE DELE FINO
ALLA MOR TE
NOI GIVRIAMO E PROMETTIAMO AL COSPETTO
DELL'IDDIO VIVENTE DI MANTENERE TRA NOI
VNIONE E L'ORDINE GIVRIAMO FEDELTA FINO
VLTIMA GOCCIA DEL NOSTRO SANGV
1939

Mighty oak (left) is emblem of Waldensi Church. Motto is "Be Faithful Unto Deat Inscription underneath in this fresco in W densian headquarters at Torre Pellice, Aos commemorates the return to Italy in 1689 800 Waldensian refugees who had fled Switzerland to escape one of the perio waves of persecution and suppression to whi these early Protestants were subjected ur finally winning unrestricted freedom in 19

Visiting parishioner at her home, Pastor Gustavo Bouchard (below) reads Bible to member of his Rora congregation. Waldensians in Aosta speak mostly French, but many new pastors come from Central and Southern Italy where Waldensian evangelism has had much success

Agape is Waldensian alpine youth center tended by young people from many countri A second center is now being planned in po erty-stricken Sicily which has proved a fert mission field. Waldensians have built eig new churches in various large and small Itali cities, have organized 17 new congregatio

nding bees is profitable busi-
ss for Russian Orthodox refu-
es at Uliveto home established
Waldensians in co-operation
th World Council of Churches
ar Torre Pellice for DPs from
stern Europe. A larger home
"hard core" refugees from
lina is now being founded. Con-
ed for centuries to the narrow
lleys of Aosta, Waldensians
ve expanded their work to all
pulation strata and all areas of
lly after the post-war Constitu-
n freed them from former legal
trictions. Membership now to-
s 26,000, but ministry is ex-
ded to over 100,000 persons in
ly. Membership entails three-
r study of church doctrine

First Waldensian orphanage was established with help from England in 1845. Now there are four of them, three summer camps for children from slum areas, four old folks' homes, a school for deaconesses and nurses, three hospitals and three dispensaries. Mission centers have been opened in Genoa, Florence, the Rome area, Naples, and Sicily. Services are being held wherever there is room, sometimes outdoors. Twenty-two extension points have been established where the gospel is being preached

een years ago this would have
n a criminal offense: Walden-
Pastor Aldo Rutigliano uses
motorbicycle to distribute
rch World Service supplies to
dy peasants in Southern Italy.
s the only Protestant minister
his vast area on the southern
iatic coast. New laws have
bled Protestants only recently
do extensive missionary work

tos courtesy Religious News
ice, Italian National Tourist
e, and American Waldensian
Society, New York City, N. Y.

PATH OF THE JUST

"HE'S SORT OF LIKE that gnarled old box-elder stump," I thought, looking out of the kitchen window of our country parsonage. He had taken off his tattered straw hat, and the Iowa wind was lifting the few strands of gray hair from across his bald head as he sat sipping his coffee beside his old power mower. His blue work shirt was torn at the elbow, and one strap of his faded overalls was fastened at the bib with a big safety pin.

"You hadn't orter bother about me," he had said, smiling, when I took him the cup of coffee and a sandwich.

"But you bother about us a lot," I said. "You're mowing our lawn today. And you bring us so many things."

HIS FIRST GIFT had been a brown-paper sack of fresh eggs. It was on our doorstep the April day we came.

"I thought pastor orter have a cou of fresh eggs for breakfast," he said, a mitting he had left them.

After that, even when the churchya and our sloping lawns didn't need mo ing, his old black Ford coupe, a piece gunnysack flapping from the trunk, ca up our gravel driveway often, and To gray-bristled and smiling, would clumsily out and come towards kitchen door holding a brown paper sac

Two or three times the sack held red radishes and new slender onio Then it was peas. Then it was stri beans. Next it was sweet corn. Alterna ing with the sacks of vegetables were fr quent sacks of eggs from his own he He brought us his first head of cabba

By HAZEL SEVERSON McCARTNEY

An old farmer in an Iowa village let his light shine

into the lives of those around him by joyful sharing

nd not long after that a big sweet water-
nelon.

"I know pastor will be getting these
ings in his garden, too, by and by. But
ine's earlier," he would say with his
ig shy smile.

"Tom smiles every Sunday morning,
o," my husband remarked at dinner
ne Sunday. "He just loves those bells
e rings. When I look across at him over
e heads of the choir, he is always smil-
g as he pulls the ropes."

TOM DELIGHTED the minister as much
the bells delighted Tom, I knew. Al-
ough when the bells were rung and the
oir marched in, I was always sitting
a window from which I might look
t over Iowa hills and immense corn-
lds if the sermon were ever dull, I
uld imagine bent old Tom, with a Sun-
y shave and wearing his old brown
nday suit, smiling across at the min-
ter from his cubicle, the rope in his
nds, and the blackrobed minister smil-
g back at him over the young heads
the choir.

"Oh, that Tom has a heart of gold,"
e young wife of the president of the
urch council said one evening. She was
tting on the porch with me waiting for
me for the choir rehearsal to begin. She
d brought me a silver-foil-wrapped
ckage of minute steaks—from her
ep-freeze and from the herd grazing
ross the road from the parsonage. And
hile she was sitting there, Tom had
me with one of his brown sacks—peas
d new potatoes this time.

"DID YOU KNOW," she continued, "that when his younger sister's husband lost his mind and had to be taken to a mental hospital—that was so sad—Tom—he's never married, you know—took her and the three children in and supported them all? They lived with him until the children were all grown up. The sister died a couple of years ago, and the children are all married now. But the big garden he raises is really for them. They come out and get vegetables whenever they need them."

He was still living with a younger brother, also a bachelor, in their old farm home when we came. It was obvious there was no woman in their household now. I had noticed from the road that though there were lace curtains at the sitting-room windows, they had long slits in them. Partly out of curiosity about the inside of the house, when my doughnuts turned out quite well one morning, I decided to take a dozen—in a brown paper sack!—to Tom and his brother.

Neither of the men was in the house. While my husband looked for them in the old barn, I found tall clumps of tiny purple asters and goldenrod in a hollow where a few old apple trees grew. I had an armful for my favorite Japanese basket when I went back to the car. I noticed that though Tom mowed our lawns carefully, he didn't spend much time on his own. There were pink petunias blooming among the weeds, however, near an old rusty bedspring. He had brought us a number of plants early in the spring.

"I don't know what they call 'em," he had said, "but they looked purty on the package of seed so I brung 'em home to plant."

THE TWO MEN weren't in the barn either. As we got into the car a big gentle dog came up to us and a pony neighed from under an old maple in a little enclosure.

When we stopped there again later in the afternoon, Tom was pumping water.

"You've got a pony, I see," my husband said, getting out of the car and going to stroke its neck. "And the pony is getting gray like you," he added.

Tom came over to the fence. "Yes, we're both getting old," he said. "We've had him thirty year now. When my sister and her three children was living with us, the little boy on the next farm up—the one you see there across the road—got a pony for his birthday. Fred, my sister's boy, cried all afternoon and evening because he wanted a pony, too, so I says to Joe, my brother, 'Go to town tomorrow and get him one.' And he did. The children all loved him. They used to ride him round and round. They're all growed up and gone now—Fred's thirty-seven—but Prince the pony is still with us. Man wanted to buy him the other day, but I wouldn't sell him for no money."

He went back to the pump for his pail of water. "Come in," he said, and we followed him.

"I AIN'T SWEP' up much lately," he said when he led us into the house. That was obvious. The bed in the adjoining room wasn't made. A kerosene lamp stood among newspapers and farm magazines on the round table. I saw a bottle of liniment on the radio. In the kitchen was a separator. My husband had told me about the three generations of stoves there: a wood range, a kerosene stove, and one for bottled gas.

"This time I brought you a paper sack with something in it," I said, handing it to him. He smiled that big shy smile and pointed to a plastic bag I'd forgotten about—the peanut butter cookies I had given him earlier in the week when he brought me a dozen eggs.

"We'd just about cleaned them all up," he said.

He was at the church supper and bazaar in the town hall the next Wednesday evening. He was wearing the shiny brown suit, I noticed, but perhaps because it wasn't Sunday after all, he didn't have a fresh shave. I had been asked to sell the things on the table, the proceeds of which were to go to missions. He bought two feedsack print dish towels, a red-and-white checkered apron, and a dainty handkerchief with pink flowers on a blue background.

The two dish towels he rolled up and stuck in his hip pocket, the apron he made into a compact ball, tying its ribbons around it and stuffing it into a coat pocket. Pockets bulging, he went around looking at things on the other tables, carrying the pink-and-blue handkerchief carefully. Then he brought it over to me.

"Here," he said, handing it across the able. "This ain't quite right for me. It'll uit you better." And he smiled that big ovely smile.

THE NEXT DAY when he had driven up o the parsonage in his old Ford coupe, piece of burlap flapping, as always, rom the trunk, it was to ask my husband we could use "a couple of sack of otatoes."

"I guess we've got plenty," my husand said. "Those seed potatoes you ave me produced well. We have all we an eat in our own garden now."

Fortunately, I overheard. "But we ould take them to the children's and old eople's homes in Avery," I said eagerly. here are humble nonsectarian homes ere in which I'm interested." The idea leased Tom. A few days later he brought vo big gunny sacks and put them into the trunk of our car. After he'd gone, my husband looked inside them. "He's chosen big nice potatoes, the best he has, I think," he said. "That's just like Tom."

The children wrote him a letter of thanks. He hadn't expected that, and his smile was bigger than ever when he put the letter into his pocket.

At Christmas, he reached down into that pocket for his billfold. Opening it, he took out five dollars. "I want you should send this to them there children who ain't got no parents," he said. "Maybe it will help a little to make Christmas merry for them, too."

In his late sixties, the warmth of Tom's big shy smile is reaching beyond his own family and church out to needy children whom he's never seen.

". . . the path of the just is as the shining light, that shineth more and more unto the perfect day."

One-Man Welcoming Committee

y LILLIAN R. ROWE

A little church became a place of warmth and friendship because one man took it upon himself to serve others

I HAD JUST TAKEN a position in a range city. I felt very much alone that rst Sunday. From early childhood, I ad been brought up to attend church gularly. It just wasn't Sunday without There were several Lutheran churches the city but on that Sunday I chose to tend St. Matthew's.

St. Matthew's was a small church. The eople looked friendly as I took my place the pew. I bowed my head and prayed earnestly for help to make friends in this city, for it was not easy for me to do.

The familiarity of our beautiful Lutheran service helped to reassure me. I was glad I had come.

I WAS ABOUT to slip out quietly, when I was approached by a genial, middle-aged gentleman. In a very friendly, inoffensive manner, he introduced himself as Mr. Dennis.

"Are you a stranger?" he asked with interest. I admitted that I was and in a few words gave him the details of my predicament.

"Where are you staying?" he asked.

When I told him, he replied, "Oh, yes, I know the place well. I think you will be very happy there. Good location. Very reasonable too. Come, I want you to meet our pastor and his wife."

This detail accomplished, he introduced me to the president of the women's organization, who warmly invited me to their next meeting. As I was leaving, he said, "By the way, the YWCA is only a block from where you're staying. It's a fine place to spend a lonely evening." The whole experience had been tremendously uplifting.

IN THE NEXT few weeks, I had occasion to participate in a number of church functions. Always the now-familiar face of Mr. Dennis was there, whether it concerned the Brotherhood, Church Women, or Luther League. Did they need chairs? Did they need anything from the store for the dinner? Could he slice the meat? After a Brotherhood banquet, his hands were in the dishpan. His car was ready to pick up aging members for services. He checked the heat in the church very early on a cold morning to make sure it would be comfortable. He was handy with tools and, without prompting, would fix a leaky faucet, oil a squeaky hinge, plane off a door that stuck, nail down a loose board—anything he saw needing attention, anything to make life in the church run more smoothly.

For some time, I knew him only as Mr. Dennis. Finally, when I became better acquainted, I asked one of the ladies, "Just what is Mr. Dennis' position in the church anyway? I never saw a more versatile man. He's everywhere at once."

She laughed. "His only official position is councilman but he's become quite a tradition in this church. He's known variously as Official Welcomer, Mr. Fix-it, Pops, and by many other titles. The church is his whole life. He's all alone. Not a relative in the world. Everyone adores him!"

There, certainly, was plenty of food for thought. A lesser individual in his position would be wasting his life away in self-pity. Instead, by his humble efforts, countless souls in this congregation were being helped and countless minor crises were being avoided.

THE NEW TESTAMENT is a judgment setting the distance between God and man and finds its grandest meaning as it shows God spanning the gulf between himself and us. Holiness does not mean anything unless you see how far above you God is. Love is only a shadow until you see the price and the effort and the tears it cost God to stake out a bridge between himself and us.—From *Rediscovering the Words of Faith* by CHARLES T. SARDESON (Abingdon)

FIVE MAKE A FAMILY:

RELAXATION?

IT SEEMED ODD to see Chuck Mawson lone at Lenten vespers. I knew Claire ad stayed at the hospital as long as pos- ble and I supposed Marilyn had decided keep her company.

After the service I lingered to talk to oris Detrand. She is taking over a num- er of things for me since I have been ying to help the Mawsons by having ot meals ready when they come home nd by chauffeuring when it is necessary.

We had several things to talk about hich took quite a bit of time so I was rprised to see that Chuck was still round when we were through. He and Ir. Schmidt were so engrossed in their nversation about Charlie, I had to eak up to attract attention.

"Want a lift? Or would you rather retch your legs?"

"I'd be glad for a lift. My legs are a it rubbery tonight." His smile was a bit ubbery too—rather like one of those lse faces which keep the same expres- on regardless of the feeling of the per- n wearing it.

MR. SCHMIDT, however, was himself s he always is. There's a gentleness out him, although he is a real man in e best meaning of that word. "Tells me harlie's coming along fine," he said. Don't know when I've had better news an that. Well, see you again, Chuck. ou're a good inducement for any man get well. Give Claire my love."

Chuck and I walked on to where Dan as waiting. "Got any of that cake left? astor Sym is going to stop by."

"Some. And if we run out of cake there are the cookies Karen and Susie made."

CHUCK RODE with us and Pastor Sym followed in his car. "Can you come in for a while?" Dan asked.

"Why—why, yes, I'd like that. I'll just check with Marilyn and see whether Mother did as the doctor told her. If she took the pill he gave her, she should be asleep. But she hates to take the pills—can't sleep without them, yet she's afraid something will happen while she is 'out.'"

He turned toward home while Dan and I moved toward the house and the giggling young folks on the porch. Karen had come on ahead with a bunch of the Luther Leaguers. They had been serious enough in church but now there seemed to be a lot of horse play going on.

However, they sobered quickly as we approached. In fact, they were gone in a matter of minutes. "We must look like ogres," Dan laughed, as we hung our coats in the hall closet.

"Or the personification of their own consciences," I agreed.

SUSIE AND PETE, who had done their homework before church, were fooling around getting ready for bed. Dan put a little more authority than usual into his reminder that tomorrow was a school day. They hurried along obediently, while Karen gathered her books to take to the family room.

Pastor Sym and Chuck arrived together. "Mother's sound asleep," said

Chuck, "and from the looks of things Marilyn won't last long. They are both worn out."

We settled down comfortably, talking of inconsequentials for a bit. Pastor Sym was growing more relaxed, moment by moment. Lent is a busy time for pastors. For the rest of us it may be a period of comparative quiet when we center our attention on the services of the church rather than on the other activities of our life together. But for pastors the increased number of sermons to prepare, the instruction classes, and the ministry to individuals whose problems come to focus about now, can get to be pretty pressing.

I was glad we could let him enjoy the comfort of our friendship without making any demands on him to enlighten or advise us.

IT WAS CHUCK who broke the spell. "I thought you might like to know that I am through with this shilly-shallying about the ministry. When I heard how sick Dad was, I promised God that if he got well I would be a minister whether I liked it or not. Dad is getting better, so my choice is made." There was such conviction in his voice I felt a little prickle on my backbone.

"I think that's wonderful!" I exclaimed. "Both your parents will be happy I know. And I know you'll be a splendid minister."

Pastor Sym took another bite of cake, then a sip of cocoa. He wiped his lips on his napkin. "And if your father has a relapse?" he asked.

"That isn't likely. Both our regular doctor and the specialist were very encouraging today. He's going to pull through."

"I'm glad. Your father's a fine person. I've already told you how glad I am that we are going to have him with us a while longer. I hope it will be a long while." He put his plate and saucer on the table beside him. "I'm sure you must feel that his recovery is largely an answer to your prayers?"

"Well," Chuck thought a moment. "I don't suppose it's mine alone. Lots of people have been praying."

"No doubt of that," Dan put in. "Our family as a whole and each individual member of it. Not to mention half the church—and the whole church at our services."

"Well, yes. I sure appreciate it. But I feel an extra responsibility. After all, he's my father."

"So you feel," asked Pastor Sym, "that your bargain with God had extra weight and that it's up to you to pay up."

This time Chuck really squirmed. "You make it sound sort of crude. I wasn't thinking of it that way. I was just thinking that I would do anything I could to get Dad well and —"

THE PASTOR ran a finger under his collar. "Mind if I unbutton this, Connie? And you thought you ought to do something for God since you were asking him to do something for you?"

"Yes! Even with God you can't take all the time without giving something in return. I'd feel like two cents."

"I admire your integrity, Chuck, but I hope I never do get over feeling like two cents before God. In fact, I've been in the ministry long enough to feel like considerably less. Well, sounds as though I'm off on another sermon. Thanks for the refreshments, Connie. And Chuck, why don't you stop in to see me when we can talk longer?"

Poor Pastor Sym! Coming here to relax and getting another problem. Still, he wouldn't want it any other way.

MINISTERS (?) OF MUSIC

I SAW a newspaper headline recently which announced a "Music Minister to Be Installed at 11 A.M. Rite." A congregation (not Lutheran) had secured a musician to direct its two choirs and play the organ for services. Formal recognition was to be given the following Sunday morning.

In the article, the new minister of music's educational record was given. This included study at a secular university and school of music, training in conducting under a popular TV band and choir leader whose choral works are known throughout the country, and vocal lessons by a concert singer.

The fact that the congregation was not Lutheran parish might have made me dismiss the whole matter. But the fact that it could just as well have happened in a Lutheran church (and frequently does) disturbed me.

The fact that this congregation chose to call the person charged with leading its music a "minister of music" opened up a sore spot. There is in the church only one office of the ministry, that of Word and Sacraments. This was the office instituted by Christ himself.

THIS IS NOT to set up a false distinction between the clergy and the laity, as if one were a more advanced state of blessedness or of piety than the other. Rather it is meant to recognize the divine origin of the ministry as the means whereby the body of Christ that is the church finds its leadership in every age.

We believe that there are two calls to the ministry, the one from God the Holy Ghost which starts a man on the quest of service to and for the church. But there is also the call of the congregation whereby the believers call a man to be their leader. Both of these calls need to be born clearly in mind whenever we speak of the ministry.

It is also true to say that God calls not only the would-be-clergyman to be a shepherd to the sheep. We believe equally that God calls all men to their several vocations. Just as surely as he would cause some to be pastors, others have vocations (that is what the word means—a calling) from God to be mothers, printers, doctors, editors, truck drivers, and musicians.

And it follows that if we address the church musician as "minister of music," each of the others deserve the title of "minister of —" (whatever their vocation). And where does one stop?

I THINK WE must stop with the pastor. His is the only proper ministry. This ought not detract from the importance of our many dedicated church musicians. Theirs is a very necessary service in the church and they ought to receive every encouragement we can give them.

Most musicians are underpaid. Because of this, many who yearn to serve the church on a full-time schedule are forced to rely upon income from secular employment. The result is that their vocation, their call from God to serve him with their musical talents, is a part-time service.

Looked at from a different angle, this means that those congregations which can afford full-time service by a competent musician, but resort to saving dollars by

enlisting his or her services only part time, are in a sense thwarting the will of God.

Certainly every congregation wants a good program of church music. Where does it start? Not by giving the director of music a title which is inaccurate and misleading. Titles are not real compensation for faithful service. If the congregation is sincere in its determination to provide itself with an effective program of Christian music, it knows what it must do. "The laborer is worthy of his hire."

SINCE THE PROGRAM for the introduction of the new *Service Book and Hymnal* began, I have met a lot of organists and choir directors. Their frank questions about the liturgy, church music, the tempo of hymns, and so forth, are indications that a part of their training for leadership in worship has been neglected. Too few of them know about the fine conferences, workshops, and summer camps sponsored by our synods to train church musicians. And those who do often find themselves unable to attend because of financial obligations. One hopes the day will come when every congregation will provide the means for its church musicians to attend these meetings.

But this is only a beginning. It is regrettable that some of our church musicians are receiving training in music which is foreign to the spirit of worship. The music of the concert hall or the TV productions has no place in our churches.

Once this happens, music becomes a vehicle to demonstrate people's ability. Choirs are taught trick endings, like a recent rendition I heard of Bach's "Jesu. Joy of Man's Desiring." Each line ended the same way, ". . . Mahn's Dee - sir - ring -ah!" Delicate phrasings and shadings are polished over and again with the result that the people eventually go to church as they do to a concert, to listen.

Those who saw Leonard Bernstein's treatment of Bach and his music on the Omnibus TV show last year recall the wonderful tribute Bernstein, who is a gifted composer-conductor musician and a Jew, gave to Luther. The genius of Luther, he repeated over and again, was that he gave worship back to the people.

Our musicians need to remember this. Music can convey the grace of God, but should be entered into by all. More important than all the anthems and special numbers is full, intelligent, enthusiastic participation by pastor, choir, and people in the liturgy.

OUR CHURCH musicians don't have to go to secular institutions, or even to schools of music of denominations where the emphasis is on music first and religion second. Our church has many good institutions for full- and part-time training in the proper understanding and practice of church music. If the congregations will insist upon this training, music in the Lutheran church will become the gloriously beautiful voice it was meant to have. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Stubborn?

QUESTION: My brother-in-law spent many years in the army, and since coming out of the service has married. It seems that he became so accustomed to having all decisions made for him that he

ow cannot take the initiative in anything r make any choice for himself. My sis- r has become almost a nervous wreck om trying to keep everything going by erself.

She has now had more than four years this sort of trial. This man has made any blunders, but, as he sees it, she is e blunderer. The whole problem has en made worse because he is a Cath- ic. They have talked over their troubles ith Protestant ministers, priests, and octors, but he refuses to change his ays. It seems that a marriage counselor the last resort—please let me have the me of a good one not too far from us.

REPLY: With all the mixed marriages that are on the rocks, and the large-scale romancing of Catholics and Protestants all over the country, one is forced to wonder whether people, young people and their parents, are losing their reason. The picture is plain but young men and women insist upon walking right into trouble. All Protestant parents ought to condition their boys and girls quite early against dating Catholics, but encourage them otherwise to be kind and considerate to them. Even one date may be one too many.

I am giving you by mail the name of a competent marriage counselor. But no counselor can perform miracles. Unless both spouses co-operate with the adviser he will be helpless to do anything for them.

diness

QUESTION: How can we get Unada to uce up? She's eleven now, and old ough, I believe, to care about her ap- arance. She's the same way about her om. She drapes the furniture with her thing, and apparently never gives a thought to putting things in order. I have been trying for a number of years to train her to better ways, but it seems "love's labor's lost."

REPLY: Too much is not to be expected before adolescence. The girl is now at the point of passing over to a new stage of development. But it should be remembered also that some people never arrive at much of a sense of tidiness or prim appearance. Most youngsters, both girls and boys, are so fascinated with their activities that adult concepts of cleanliness, orderliness, and good appearance mean little to them. We may as well take for granted that a certain degree of carelessness is a common trait of youngsters at this age, and not allow ourselves to get too much "heated up" about it.

Start, in a friendly way, to train Unada in one phase of tidiness. Ask her co-operation in putting away her books each night and follow up by seeing that it is done. Get this habit going, and then extend it to other things.

The very fact that in the morning she finds her books at the proper place will yield some satisfaction, and may prove a spur to further orderliness. One by one other items will fall in line if you use friendly tact and the necessary follow-up. Give her praise for her progress. Since orderliness is an adult idea, it is likely, now that the girl is twelve, that she will develop an urge to adult ways. The start you have given her may stimulate her to carry out your wishes, and before long even to go beyond them.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version. Words have changed in meaning

By LUTHER A. WEIGLE

"Do not know" or "cannot tell"

THE KING JAMES VERSION of the New Testament translates the Greek verb *oida* by the English verb "know" 280 times. But there is a little group of exceptions to this general practice. Nine times it translates *oida,* accompanied with a negative, by "cannot tell."

Three of these passages are Matthew 21:27, Mark 11:33, Luke 20:7, the answer of the Pharisees to Jesus' question concerning the baptism of John. Three are in the Gospel of John: 3:8, addressed to Nicodemus; 8:14, addressed to the Pharisees; 16:18, the puzzled comment of the disciples, "We cannot tell what he saith." Three are in 2 Corinthians 12: 2-3, Paul's statement concerning his visions and revelations.

THESE NINE CASES of "cannot tell" come from the translation by William Tyndale, and appear also in Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the Bishops' Bible.

Tyndale's version of Mary Magdalene's excited word to Peter and John is (John 20:2): "They have taken away the Lord out of the tomb, and we cannot tell where they have laid him." In 1 John 2:11 Tyndale had "cannot tell whither he goeth."

Thus out of fourteen cases where Tyndale and the other sixteenth-century translators from the Greek used "cannot tell" for "do not know," the King James translators kept nine, and rejected five.

Modern translators, beginning with the English Revised Version of 1881, have rejected "cannot tell" in all these cases.

"Wealth" and "virtue"

THE WORD "wealth" was used in the sixteenth century not only to denote riches, but also in the sense of well-being or welfare. Unless we remember this Paul's counsel in 1 Corinthians 10:24 looks like encouragement to theft: "Let no man seek his own, but every man another's wealth." The present translation is: "Let no one seek his own good, but the good of his neighbor."

In the King James Version of the Old Testament, the word "wealth" is used three times as a translation for the Hebrew *tob,* which means "good," either as an adjective or as a noun. The passages are Ezra's recital (9:12) of the commandment not to intermarry with the people of the land, "nor seek their peace or their wealth"; the praise of Mordecai (Esther 10:3) as "seeking the wealth of his people"; and Job's description of the prosperity of the wicked who "spend their days in wealth."

The Revised Standard Version uses "prosperity" in the passages from Ezra and Job, and "welfare" in the passage concerning Mordecai.

ANOTHER WORD which may be misleading in two contexts of the New Testament is "virtue." It does not refer to moral character in the statement made by Jesus when a woman touched him in the hope of being healed: "Somebody hath touched me, for I perceive that virtue is gone out of me" (Luke 8:46; compare Mark 5:30).

"Virtue" here, and in Luke 6:19, means nothing more than "power."

BOOKS

JESUS PREACHED THE GOSPEL

The Gospel from the Mount. By John Wick owman and Roland W. Tapp. Westminster ress. 189 pages. $3.75.

What are we to do with the precepts in ie Sermon on the Mount? This book does ot go into the problem of the application f the teachings, not even in the life of the arly church. Its sole purpose is to illumiate the teachings in their primary context i the pre-resurrection ministry of Jesus.

The book makes a significant contribution long two lines.

The first is suggested by the word "gosel" in the title. Prof. Bowman construes ie Sermon on the Mount as part and parcel f the "gospel of the kingdom" to which ie Evangelist refers in Matt. 4:23. It is ot a new law proclaimed from a new Mt. inai; it is "gospel" in the sense that it rests on grace rather than law. Yet it is "gosel" that must be taken seriously, as seriusly as any other portion of the New Testaent. The book is an implied rebuke of ireless souls who secretly make light of the ospel" from the Mount as they luxuriate the gospel of the Cross.

Another significant feature of the book its sturdy emphasis on the Jewish backound of the Sermon. Prof. Bowman, who known the world over for his interest in e Semitic background of the New Testaent, repeatedly turns to parallels in Hebew and Aramaic sources, including the bbinical literature and even the Dead Sea rolls, for light on the meaning of indidual teachings. He never permits himself forget that they were proclaimed in a wish setting and a Jewish atmosphere for e guidance of loyal, God-fearing Jews.

In a few cases the expositions suffer from k of balance. For example, the familiar ing, "Be ye therefore perfect, even as ur Father which is in heaven is perfect," dismissed with six lines. Not a word is said out the problems which the traditional nslation raises in many minds. Nothing is even said about the light which Luke's version of the saying ("Be ye therefore merciful, as your Father also is merciful") sheds upon its meaning in Matthew. For the most part, however, the expositions cover the ground rather adequately. Discerning readers, clergymen as well as laymen, will find them always interesting and nearly always helpful.

RUSSELL D. SNYDER
Philadelphia

THE OLD MAN BECOMES NEW

Christ and Adam. By Karl Barth. Harper. 96 pages. $2.

Karl Barth has written a small book about "man and humanity" in the fifth chapter of Romans. It is a small book, but the subject is tremendous, and the book deserves to be read. Wilhelm Pauck gives it a concise and valuable introduction by pointing out that the book is an example of Barth's method and develops a theme central in Barth's dogmatics.

The chief value of the book lies in its contribution to the understanding of man. Barth starts with Christ. His doctrine of Christ and his doctrine of salvation are sound and fundamental and he does not waver from their centrality. His method is thoroughly biblical, in fact he allows for no other consideration than an inherent and exclusive biblical consideration. And all of this he brings to bear on the problem of man as illuminated by the discussion of Adam and Christ.

"To find the true and essential nature of man we have to look not to Adam and fallen man, but to Christ in whom what is fallen has been canceled and what was original has been restored." With the brutality and effectiveness of a bulldozer Barth scrapes away a lot of nonsense about man's perverse and sinful nature that has been concocted and foisted upon terrified and gullible Christians on the basis of St. Paul's teaching. Barth relieves Paul of a great burden of responsibility for tyrannizing thought.

That he in no wise diminishes man's responsibility for sin is a matter of course.

The development of the parallel and the disparity between Christ and Adam is involved and not too easy to follow, but it is logically convincing from Barth's premises. The priority of Christ is brilliantly maintained, but this reviewer is not convinced that Irenaeus would not have been a good substitute for the "discarded" Augustine as a guide to the understanding of biblical thought. JOHANNES KNUDSEN

Chicago Lutheran Seminary

REALISTIC QUAKER

The Witness of William Penn. Edited by Frederick B. Tolles and E. Gordon Alderfer. Macmillan. 205 pages $3.75.

This book is an offspring of the current trend to return to historic roots for a sure anchor in an insecure world. In the wave of present Reformation research, the Quakers are also concerned with a re-examination of their founding fathers. To this end these two scholars have published a short collection from the writings of William Penn.

The worth of such endeavors are dependent upon the judiciousness of the selection. If the purpose was to provide an insight into the role Penn plays in the history of the Society of Friends, the editors have succeeded. From their gleanings we perceive a man who was more an activist than a theorist, who fashions such documents as "Towards a Peaceful World" and "Preface to the First Form of Government for Pennsylvania." The transformation of ethereal thoughts into a realistic program becomes apparent in the sections "The Ethics of a Radical Christianity" and "The Holy Experiment."

The monotony of selection after selection is relieved by the inclusion of a pamphlet describing the trial proceedings against a group of Quakers. Although Penn's authorship of this is doubtful, his testimony as a defendant is in keeping with the book's title. The chapter "The Final Distillation" is a collection of Penn's maxims and aphorisms. Falling short of the brilliance of Pascal, Chesterfield, or even Franklin, they nevertheless present in full array Penn's views on everything from education to meat sauces.

The introductions to each section by the editors provide excellent historical and critical background, and their modernization of Penn's style creates readability without violating the text. WILLIAM C. LEOPOLD

Schwenksville, Pa.

AND SO FORTH

The Successful Camp. By Lewis C. Reimann. University of Michigan Press. 233 pages. $4.75.

Numerous church people these days undertake responsibility each summer for managing camps, which have become a popular and effective part of the church program. Dr. Smith's book is a clear and thorough discussion of all aspects of camping from selection of the site to the Christmas cards a director sends to his campers of the previous summer. The author is a professional consultant on camp administration.

The Faiths Men Live By. By Charles Francis Potter. Prentice-Hall. 323 pages. $3.95.

We should be "more understanding and sympathetic toward other religions which some of us, rather arrogantly, deem inferior to our own," the author states. In this spirit he describes briefly the major non-Christian religions, and then at greater length a dozen Christian groups from Roman Catholic to Christian Scientist. The author tries to be fair and friendly to everyone. It is a popular treatment for the general reader, not a scholarly study.

It's Your Life. By A. Rueben Gornitzka. T. S. Denison. 215 pages. $3.

These are "thought starters," 82 of them brief and vigorous essays on aspects of Christian living by the pastor of Central Lutheran Church (ELC) in Minneapolis.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

PRO DEO ET PATRIA

Number of Awards Granted Attains Record High in 1957

C. MICHAEL KERWIN stood proudly be-
re the altar on Feb. 9 in St. John's Church,
okomo, Ind., to receive the Pro Deo et
atria award from the hands of his father,
ourtney, himself a Scout leader. Pastor
obert C. Richter stood behind them to
atch the ceremony (*see photo at right*).
Thirteen-year-old Michael was well aware
the symbolism that marked the occasion.
e was the 4,800th Lutheran Scout to re-
ive the award established in 1943. The
te coincided with Scout Sunday set for
b. 9 by the United Lutheran Church Men.
nd the fact that his father pinned the medal
him underscored the emphasis laid by
e men's organization on the need for Lu-
eran laymen to promote the scouting idea
d to provide leadership to congregational
oops and their individual members.

Ceremonies like the one held in Kokomo, Ind., have been taking place in Lutheran churches across the country with increased frequency. Last year, a record total of 870 Boy Scouts and Explorers earned the award as against 717 granted in 1956.

CHARD HORN, a pre-ministerial student at
hlenberg College, receives Pro Deo medal
m mother's hands at Trinity Church, Per-
ie, Pa., as Pastor Donald Pritz looks on

PASTOR ALFRED STONE, Scout Leader Stanley Ashby, decorate scouting award winners William Reitzel, Dean Ashby and Tom Reeves at ceremony in First Church, Decatur, Illinois

PRO DEO ET PATRIA

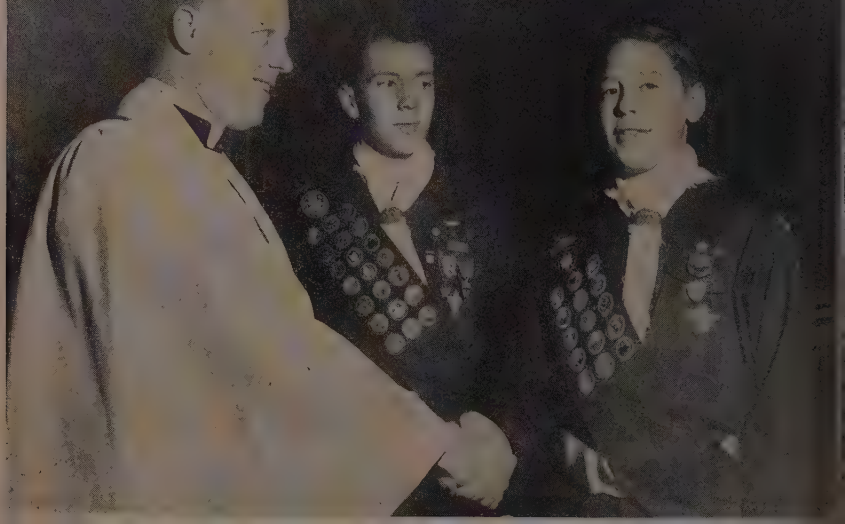
TWELVE-YEAR-OLD William L. Jennewein was first Pro Deo winner at St. John's Church of Jacksonville, Florida

AMONG THE TEN Lutheran bodies participating in the work of the National Lutheran Committee on Scouting, the United Lutheran Church outranked all others for the number of registrations received and medals distributed. Total awards granted to United Lutheran Scouts was 1,895 at the end of 1957.

Total number of registrations received by the same date was in excess of 7,650. It's a long, hard pull for the Scout who has handed in his application for enrollment to the day until he receives his medal. And leaders in the United Lutheran Church Men feel that more encouragement is needed for boys while they are working for the award. Maximum time lapse allowed between date of registration and completion of the requirements for the award is three years.

Since the requirements are many and encompass different areas of achievement, congregational Brotherhoods have their work cut out for them. Keeping in touch with the boys working for the award, encouraging them in their endeavor, may help many a Scout to reach his goal.

BROTHERS Frederick and Alexander Seckert received their medals, and congratulations, from Pastor Arnold Dahlquist at Calvary Church, Cranford, New Jersey



OUT SUNDAY (Feb. 9) was marked at ity Church in Chambersburg, Pa., by deco- on of five scouts with Pro Deo medal. They Edward Bearsley, Daniel and Charles Bikle, rett Caldwell and Vaughn Erickson. Pastor the congregation is Dr. Clarence A. Neal

FOUR SCOUTS received the award on the same day at Bethlehem Church, WaKeeney, Kansas. Shown below with their leaders, Wendell Goldsmith and Verbal Duncan, and with Bethlehem's Pastor Edwin J. Hirsch, are James R. Funk, Ernest Ghumm, John Mai, and Daryl Bender

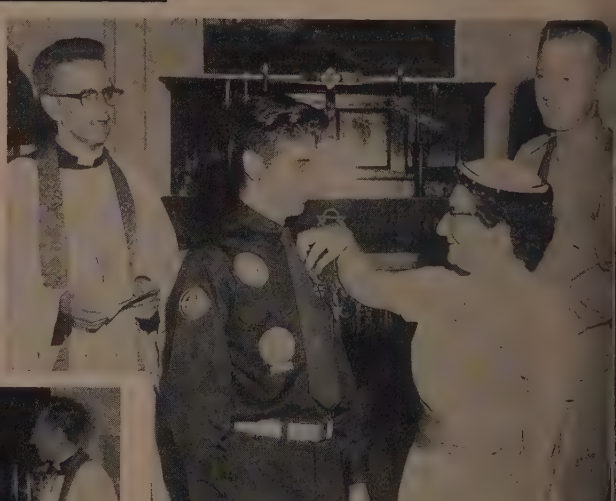
CIAL PROJECT for Pro Deo winners William baugh (left) and Richard Boose at First ch, New Oxford, Pa., were cross and can- icks for altar of the kindergarten room

PRO DEO ET PATRIA

THIS IS what a Scout has to do in order to qualify for the award. He must complete a set of primary requirements to be enrolled as a candidate. These requirements include knowledge of prayers for church and home and of the church year; evidence of daily Bible reading and regular church attendance and rendering ten hours of service to church and community.

These requirements completed, and certified by the pastor, the candidate goes on to fulfill the further requirements. He must be a First Class Scout to qualify, must extend his knowledge of Lutheran liturgy and doctrine to include a study of the Word and sacraments and of the church liturgy, and render 100 hours of service to church and community. Again, the pastor must certify the completion of these projects.

ROBERT LEDUC (above) received medal from Pastor Neal Jensen at St. Luke's, Long Beach, Calif. Daniel Boyd (right) got his from mother and Pastor Raymond Miller at St. Peter's, Clear Spring, Md. Winner Norman Knoll is shown below with Pastor Walter Stuhr at our Saviour's Church, Alhambra, California



FINAL REQUIREMENTS include a formal examination of the candidate on his churchmanship to be conducted in the presence of the scoutmaster and a member of the troop committee. Fifty more hours of service to church and community must have been rendered, and a special project must be completed. Projects may range from building a model church to writing a paper on Lutheranism.

NOT ALL awards shown on these pages refer to the Pro Deo et Patria medal. A few concern the God-Home-Country award made to Lutheran 4-H Club members who have completed at least three years of 4-H work, shown good churchmanship and have written a paper on a selected topic dealing with farming as a Christian vocation.

The award, mainly intended for Lutheran youngsters in rural communities, is being administered by a special committee with headquarters in Chicago. Procedures follow closely those observed for the Pro Deo et Patria award.

KEITH WILEY receives scouting award from mother at Wittenberg Church, Leesville, S. C. Pastor is the Rev. L. Boyd Hamm

HIGHEST HONOR an adult Scout leader can attain is the Lamb Award made to Lutheran laymen who have given special services to the development of the scouting program. Candidates, named by local or area committees, must have actively participated in the Pro Deo et Patria program through leadership and encouragement given to members of church troops. In 1957, 19 United Lutheran Scout leaders received the award.

4-H CLUB awards are received by Carolyn Cronebaugh (above), Zion Church, Stone Creek, Ohio, and Leonard Althouse (right, center) at St. Paul's Church in Postville, Iowa. Award, the God-Home-Country medal, is made by NLC committee

Educator and Pastor Disagree on Solution to Race Problem

By FRANK K. EFIRD

SALISBURY—Ideas of a Lutheran educator and of a Lutheran pastor on the race problem clashed at a Board of Social Missions school of human relations held at Holy Trinity Church, Charlotte, Feb. 4.

Dr. Odelle Harman, school superintendent from Lexington, S. C., and a candidate for election as South Carolina's state superintendent of schools, said that "Good racial relations can be restored in this country if the church and other agencies will begin crusading for the Supreme Court to reverse its decision and insist that the principle of 'equal but separate school facilities' for both races be enforced."

He objected to such conferences of the Board of Social Missions as the one at which he spoke because, he claimed, their main objective is "to teach integration of the races in our churches and our schools."

His opponent was the Rev. Robert Graetz, pastor of Trinity Church, Montgomery, Alabama, who serves an American Lutheran congregation in which Negroes are a majority. Pastor Graetz called for "firmer lines of communication between the two races." He said white people must try to understand the Negro, his position, his goals, and his ideals. What is needed, he said, is for whites and Negroes to sit down together and discuss "in all honesty" what the Negro thinks "deep down."

He expressed the opinion that the Negro does not want forced integration but wants legal barriers to equal opportunities removed, and called for a "willingness to imitate Christ in our private lives" and readiness to "put ourselves on a level with the Negro so we could think as a Negro and see how a Negro would react."

Director of Social Action Harold C. Letts of the Board of Social Missions had announced that the committee planning the human relations school had agreed to bar newspaper reporters from the sessions at which Lutheran leaders from Virginia, the Carolinas, Alabama, Georgia and Florida were to exchange views on race problems.

Newspapers published the exchange between Dr. Harman and Pastor Graetz after Dr. Harman mailed advance copies of his pro-segregation address to the papers and wire services in the Carolinas.

Delegates to the ULC Harrisburg convention in 1956 will remember Dr. Harman's pro-segregation speech at the tense closing session when a statement in relation to race was being debated. The convention limited Dr. Harman's speaking time. His full speech, which he could not deliver on the convention floor, was printed in *The State*, a Columbia paper, several days before he spoke at Harrisburg.

Home Missions Forge Ahead

THE SYNOD'S home mission program continues to move forward. At its Feb. 12 meeting, the mission committee voted to purchase a $25,000 home for mission services at Havelock. Tentative plans were made for the erection of a $40,000 first unit for Prince of Peace mission at Salisbury, and for a $51,400 first unit for Prince of Peace mission at Kinston.

Authorized was the purchase of a $16,000 parsonage for Church of Our Saviour, Jacksonville, and a $10,500 parsonage for St. John's, Lenoir.

The committee voted to request the Board of American Missions to survey seven prospective fields.

The mission committee expressed concern over the fact that many urban congregations tend to abandon downtown areas in favor of moving to the suburbs. Synod President F. L. Conrad, mission committee chairman, was asked to keep in touch with developments in larger cities.

NEW YORK

Jaxheimer Resigns Office To Accept Call to Parish

NEW YORK CITY—Dr. David G. Jaxheimer, assistant to the president of the New York and New England Synod, resigned from his position last month to accept the call of First Church, Rockville, Conn. He will assume his new post March 16.

Dr. Jaxheimer, a native of Bethlehem, Pa., and graduate of Muhlenberg College and Philadelphia Seminary, had been elected to the newly created office of assistant to the synod president in 1950. His duties took him to churches throughout New York State and New England. In addition to representing the synod at congregational observances, dedications, and ordinations, he was actively engaged in social mission and stewardship work, had his share in encouraging congregations to attain their present 100 per cent plus level in apportionment giving.

Earlier, Dr. Jaxheimer served St. Paul's Church, Hartford, Conn.; Messiah Church, Brooklyn, and Christ Church, Freeport, N. Y. He was president of the Long Island Conference from 1938 to 1940.

Hartwick College honored him with a doctor of divinity degree in 1951.

Returning to the parish ministry, Dr. Jaxheimer will serve a congregation of 447 confirmed members organized in 1866. First Church was formerly served by the Rev. Gordon E. Hohl, now at Zion Church, Pittsfield, Mass.

Dr. David G. Jaxheimer
Return to the parish

NORTH CAROLINA . . .

Pledges on the synod's 1958 budget of $766,044 totaled $562,562 on Feb. 16. Commitments came from 117 of the 178 congregations. Stewardship Director Ernest L. Misenheimer reported that if the remaining 61 churches follow the same pattern, total pledges should reach $726,000, or about 90 per cent of the budget.

THE REV. JOHN M. MANGUM, editor of the Board of Parish Education, was Religious Emphasis Week speaker at Lenoir Rhyne College, Feb. 17-19.

The college, well known for its forensic teams, was host to the South Atlantic Forensic Tournament, Feb. 27-Mar. 1.

Lenoir Rhyne still continues to lead in sports in the North State Conference with a basketball record of 11 wins and one loss, which virtually clinches the conference championship.

OPENING SERVICES for new Good Shepherd Church, Hickory, were held Jan. 19, with 181 persons present. The $50,000 edifice, located in the Viewmont section, is of contemporary brick construction. The congregation, organized in November, 1956, is served by Pastor Brady Faggart, Jr.

NINE LAY EVANGELISM schools held in the synod in January and February were attended by 1,346 laymen, representing 143 congregations. The schools were planned and promoted by the synod's evangelism committee.

New Music Rehearsed At Buffalo Workshop

By HERBERT A. BOSCH

BUFFALO—Music of the service and elements of the new hymnal were studied by 300 choir directors and members, organists and pastors from 30 congregations of the Western Conference at a workshop session Feb. 2 in St. Paul's Church, Eggertsville.

Dr. Ernest C. French, conference president, discussed the contents of the new Common Service Book. John W. Becker, minister of music at Holy Trinity Church, Buffalo, rehearsed the group in some of the new service settings. Sharing in the instruction were the Rev. John L. Kinzel, pastor of the host church, a member of the committee on worship; Roy Clare, organist at Parkside Church, Buffalo, and the Rev. Kenneth C. Heuerman, assistant pastor at Parkside.

THE COMBINED CHOIRS of three Buffalo churches presented a hymn festival to an overflow audience in St. Paul's Cathedral (Episcopal) on Feb. 9. Three hundred voices from Holy Trinity Lutheran, Westminster Presbyterian and St. Paul's sang the Buffalo premiere of Norman Lockwood's "Love Divine," a cantata based on the hymn by Charles Wesley.

The choir, directed by John Becker of Holy Trinity, was assisted by an orchestra of strings and brass.

Evangelism School Held

LAY SCHOOL FOR EVANGELISM, sponsored by the synod, was held Feb. 8 in Holy Trinity Church, with the Rev. Francis K. Wagschal, of Lewiston, as chairman. More than 28 congregations were represented by about 200 persons. The Rev. E. Dale Click, of the Board of Social Missions, spoke.

A final summing up was given by Dr. Ralph W. Loew, of the host church. Those attending brought box lunches for the informal coffee hour at noon.

ST. PAUL'S CHURCH, Williamsville, celebrated the 25th anniversary of the ministry of Pastor Charles J. Menge. A dinner and reception followed the service on Jan. 19. Membership of the church quadrupled since the arrival of Pastor Menge in 1933, and facilities have been expanded three times. Gifts from the congregation were a silver coffee service and a check for $1,000.

PRE-LENTEN RETREAT scheduled for pastors on Feb. 17 was cancelled because of heavy snow.

Messiah Church Organized At Greece, Near Rochester

ROCHESTER — Messiah Church, Greece, was organized on Feb. 9, with 141 baptized and 79 confirmed members. The Rev. Frederic J. Teichmann entered the field as mission developer last April 1.

A three-acre site has been acquired for the future church, as well as a smaller plot for a house chapel. A temporary parsonage is in use. Messiah is the third mission organized in the last six years by the Extension Society of the Rochester area.

At the same time Redeemer Church, the Rev. Elmer Schaertel, pastor, held a special service of thanksgiving in token of the transfer of a large group of members to the new congregation.

INNER MISSION SOCIETY observed its 25th anniversary Jan. 29 at Concordia Church. The speaker was Dr. Frederick E. Reissig, of Washington, secretary of the Federation of Churches and one-time Rochester pastor.

A WORKSHOP to introduce the music of the new *Service Book and Hymnal* was held Feb. 16 in Concordia Church, the Rev. Godfrey E. Alberti, pastor. The Rev. Franklin K. Blank, of Webster, was chairman.

DR. J. RUSSELL FINK, pastor of First Church, Lyons, since 1952, accepted a call to Zion Church, Rochester, effective Feb. 17. Dr. Fink is president of the Rochester Conference.

THE REV. PAUL M. YOUNG, JR., formerly of Hudson, began his work as associate pastor of Resurrection Church, Rochester, the Rev. Eugene L. Stowell, senior pastor.

MISS LEILA VAN DEUSEN, missionary to India, spoke in a number of churches.

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CANADA

Three Congregations Organize On Three Successive Sundays

By NORMAN BERNER

KITCHENER, ONT.—Three mission churches were formally organized on three successive Sundays, setting a unique record in the Canada Synod. The new congregations are:

St. James', Renfrew, 107 confirmed members, developed by the Rev. William Huras, organized Jan. 12; St. Philip's, Toronto, 90 members, developer the Rev. Carl Cronmiller, on Jan. 19; and St. Philip's, Kitchener, 113 members, developer the Rev. Karl Knauff, on Jan. 26.

University Site Bought

PURCHASE of a 200-acre site for the future Waterloo University was announced recently. The new location is less than a mile from Waterloo College, on whose campus it was originally proposed that the university be placed.

The possibility of relocating the college on the new site is now being studied. Waterloo Seminary would remain where it is. Big problem would be to find use for the $600,000 college administration building erected a few years ago.

PASTORS AND MUSICIANS from all parts of the synod met at Waterloo College Jan. 2 to discuss introduction of the new liturgy. The second setting of the service was generally preferred, and will be emphasized at regional rallies planned in the next few months. First rally was held at St. John's Church, Waterloo, on Feb. 9.

Dr. U. S. Leupold and Prof. George F. Durst, of Waterloo Seminary, and the Rev. Donald Stewart, of the synod's music committee, arranged the meetings.

Immigration Centers Busy

SYNOD'S FOUR immigration and service centers had their busiest year in 1957. Summaries just released show 4,078 recent immigrants registered at the centers in Montreal, Toronto, Hamilton and Windsor. An additional 9,224 who had registered previously returned to the centers for help. Biggest demand was for help in getting jobs.

FOUR NIAGARA AREA congregations reported enthusiastic response to their evangelism mission during the week of Feb. 2. They are: First Church, Port Colborne, the Rev. Martin Stockman, pastor, where the Rev. Eric Reble, of Bridgeport was the missioner; St. Matthew's, Welland, Pastor Richard Tubbe, Missioner Vernon Cronmiller, of Arnprior; Trinity, Fort Erie, Pastor William Kurchschinsk, Missioner Wallace Minke of Toronto, and St. Luke's, Ridgeway, Pastor Robert Binhammer, Missioner Delton Glebe of Waterloo.

LAY EVANGELISM SCHOOLS were held in Arnprior, Kitchener, Stratford and Toronto.

Service Broadcast 28 Years

GOLDEN HOURS PROGRAM, featuring the service from St. Matthew's Church, Kitchener, celebrated its 28th anniversary of broadcasting over Station CKCR, on Feb. 23. To mark the occasion the service was telecast for the first time. Dr. John Schmieder was in the pulpit from which he has preached since the program was inaugurated.

KITCHENER-WATERLOO Ministerial Association is sponsoring the ULCA "Church World News" program over CKCR every Sunday. Spot announcements are prepared by various ministers.

THE REV. RAGNAR TEIGEN was installed as professor of Old Testament at Waterloo Seminary, at a service in St. Paul's Church, Bridgeport.

New Pastors Installed

PRESIDENT A. G. JACOBI installed the Rev. Alfred Kramer as pastor of St. Mark's Church, Kingston, on Feb. 16, and the Rev. W. A. Mehlenbacher as pastor of Transfiguration Church, Hamilton, on March 2.

The Rev. Arthur Voitkus was installed as pastor of Trinity Latvian Church, Montreal, on Feb. 23. The Rev. Adolfs Cops, of Toronto, preached. The act of installation was performed by the Rev. Norman Berner, assistant to the synod president.

35th Anniversary Observed by Zion Church, Frackville

By ARTHUR S. FOLLETT

POTTSVILLE—The 85th anniversary of ion Church, Frackville, the Rev. J. H. M. hiery, pastor, was opened with three festi- al services Jan. 26. Special services con- nued through the week.

The only former living pastor, the Rev. harles Rudy, of Mifflinburg, delivered the ermon at the main service. The Rev. Her- an Heim, a native of Frackville, preached n the evening. He has charge of the Wart- urg Children's and Old People's Home at Mt. Vernon, N. Y.

Attendance Records Set

ST. JOHN'S LUTHERAN and Reformed hurch, Friedensburg, honored members ho held perfect attendance records at a pecial service. Mrs. Joel Stump was given 30-year pin, while 4 others had over 20 ears' perfect attend- nce. The Rev. Clar- nce A. Steigerwalt is astor of the Lutheran ongregation.

DR. EDMUND A. TEIMLE, of Philadel- hia Seminary, spoke t the 35th annual ommunity preaching ervices in Pottsville, eb. 6. The choir of rinity Church, Potts- ille, assisted in the ong service. The re- igious work commit- ee of the YMCA and he Pottsville Ministe- ium co-operate in onducting pre-Lenten ervices.

THE AMERICAN LE- ION and veterans of Pottsville honored the Rev. William M. Schwartz, of English Church, at a testimonial dinner. Pastor Schwartz, chaplain of the local post, had been elevated recently to the chaplaincy of the state American Legion.

Women Present Pageant

FIFTIETH ANNIVERSARY of *Lutheran Woman's Work* was celebrated with a pageant by the Women of Trinity Church, Pottsville, Feb. 11.

A CONGREGATIONAL meeting approved an $80,000 expenditure at St. Paul's Church, Orwigsburg, to complete the third and final stage of a long-range renovation program. Plans include a three-story building for Sunday school rooms and educational quarters. The Rev. William H. Marburger is pastor.

RENOVATIONS are also moving along rapidly at Trinity Church, Pottsville. The auditorium is being modernized, the lighting system in the halls and entrances changed, and the stairways improved. It is hoped all work will be completed for Easter.

St. John's Sunday school in Friedensburg has faithful pupils
Superintendent Floyd Brown (right) with 15 award recipients

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Big Snow Halts Program At Good Shepherd Home

By HENRY W. SNYDER, JR.

ALLENTOWN—The severe snowstorm in mid-February resulted in cancellation of the Good Shepherd Home's 50th anniversary observance and dedication of its new workshop on Feb. 21. Parking and travel difficulties five days after the Feb. 16 blizzard were considered too great to risk holding the event with curtailed attendance.

Instead, the program will take place in June, it was announced by Dr. Conrad Raker, superintendent. Meanwhile the new $80,000 building, where handicapped persons will be taught useful trades, will be put into full operation under direction of the manager, Bernard L. Gilbert.

The Good Shepherd Home was established Feb. 21, 1908, when its founder, the late Dr. John H. Raker, took a crippled orphan into his own home. He was the father of the present superintendent.

Medical Center Nears Goal

SUPPORTERS in the Lehigh Valley have donated or pledged $1,871,203 to the Muhlenberg Medical Center. This is 93.6 per cent of the initial campaign goal of $2 million.

Nine persons were elected or re-elected to the board at the annual meeting on Feb. 18 in Rosemont Church, Bethlehem. Voting delegates are contributors of $100 or more and representatives of campaign organizations.

The Women's Auxiliary of the Center now has more than 9,000 members and has contributed $10,000 of its $25,000 pledge toward the institution. Mrs. C. A. Shook, Bethlehem, is auxiliary president.

FOUR LUTHERAN clergymen were scheduled to lead the 1958 Institute of Faith at Muhlenberg College, March 10-12. They are Dr. Krister Stendahl, associate professor of New Testament at Harvard Divinity School; Dr. Dale Lund, chaplain at Upsala College, East Orange, N. J.; the Rev. Gilbert

SNOW CAN DO NO WRONG

"BEAUTIFUL snow, it can do no wrong," wrote John Whittaker Watson in 1869.

Quite a number of people throughout the eastern half of America were ready to challenge that statement last month. News correspondents from all synods in the East and Midwest reported to "The Lutheran" about cancellation of church services and severely reduced attendances because of prevailing weather conditions.

But one reporter was inclined to agree with the poet. St. Paul's Church in Middleport, Pa., was all but blocked by the snow. Attendance was at a minimum for the midweek service marking the beginning of Lent.

One man entered the church quietly after the service had begun, slipped out of the church a few moments later only to return again. He stayed to the end.

After the service he told Pastor Adam Polcrack: "I came in because my truck couldn't get through the parked cars that blocked the narrow lane opened by the snowplow. I wanted to ask someone to move the cars. Then, when I noticed that you were having a service, I just stayed on. I'm glad I did. I hadn't been to church in six year. Perhaps this snow hasn't been all bad —for me, at least."

pan, campus pastor in Philadelphia, and e Rev. Arthur L. Ruths, campus pastor at nnsylvania State University, State College, Pa.

Churches Are Expanding

CHRIST CHURCH, Tinicum, will ask for is on construction of a new $125,000 par- n educational building. Construction is anned to start in the spring of 1959.

NEW JERUSALEM CHURCH, Saucon Valley, s redecorated the parsonage for its new stor, the Rev. Earl Zeiner. The church so purchased a tract east of its building for rking facilities and possible future expan- on.

JAMES A. HEMSTREET, a young Lutheran torney, was named "Man of the Year" by

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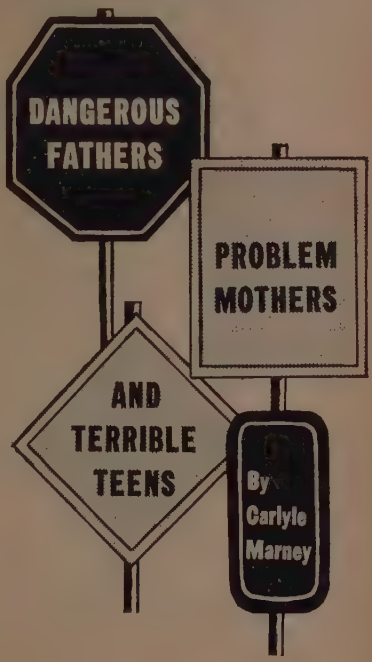

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PA.: ALLENTOWN . . .
the Easton Junior Chamber of Commerce at its annual banquet last month. Hemstreet, a Muhlenberg College graduate and member of St. John's Church, Easton, has been an active leader in the Allentown Conference Brotherhood.

New Pastors in Bethlehem

TWO BETHLEHEM PULPITS have been filled with the calling of pastors. The Rev. Richard R. Boyer, a ULCA missionary in Argentina since his ordination in 1955, began his pastorate at Grace Church early in February. The Rev. Jacob Longacre, who served Ascension Church, Lancaster, since his ordination in 1953, was called to St. Stephen's Church.

TWO RESIGNATIONS were noted. Pastor Clarence Moore is leaving Indianland parish to accept a call to the Lenhartsville parish in the Reading Conference. Pastor Raymond Best resigned as assistant at Christ Church, Allentown, to lead a mission church in Dover, Del.

Gambling Crusade Stops Church Group Lotteries

EASTON, PA.—District Attorney Edward Ruyak was embarrassed in his attempt to crack down on bigtime gambling in Northampton County. While he was chasing professional poolsellers and bookmakers, church and fraternal organizations were selling "50-50" lottery tickets right in the county courthouse.

So Ruyak issued a strict ban on drawings and raffles. One Roman Catholic church group in Easton was forced to call off a building fund lottery which offered $1,000 and upwards weekly in two prizes. Others paid as little as $45 a week in "50-50" clubs where half the proceeds are issued in prizes.

Reaction was mixed. The *Easton Express*, editorializing, doubted that the D.A.'s "crusade" eliminated gambling in the county even with the co-operation of the churches. It is still "business as usual in the sin-fringe of society," the *Express* said.

THE YEAR OF JUBILEE

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lembership Increasing, uilding Program Lags

By OLIN G. DASHER

SEATTLE—Summing up its 1957 statistics, cific Synod could point to gains both in embership and in benevolences. But giving iled to keep pace with substantial in- eases in confirmed and communing mem- rs, the final report of Synod Statistician fred Mendenhall showed.

Baptized membership at the end of 1957 s 27,874, nearly 3,000 above 1956. Com- unicants numbered 12,855, 1,553 more an in 1956. These gains came largely in tablished congregations, rather than in the wly organized churches.

The second year of the Grace system of nevolence, without congregational quotas, ought a total of $124,000 into the synod easury. Of this $39,000 was contributed congregations organized since 1945.

Apportionment of $61,000 to ULCA was t in full, and more than $10,000 went to theran World Action. But the total of 24,000 was only $7,000 more than in 56, a six per cent increase achieved while embership was gaining by 12 per cent.

Building Program Needed

A STUDY by the home missions committee licated the need for double benevolence d building programs. Only five of the 61 hod congregations have adequate per- nent parish education units. One congre- tion organized in 1898 still does not have permanent church building.

It was estimated that minimum needs of ngregations for worship and educational ilities in the next five to ten years would t more than $4.5 million. At least twenty ngregations organized since 1945 still do t have permanent buildings.

Plan Mission in Yakima

WENDELL JACOBSEN who will be grad- ed from Northwestern Seminary in May,

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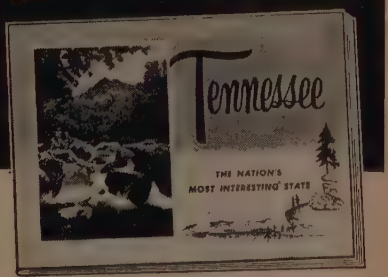

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PACIFIC . . .

will begin development of a new congregation in the West Park section of Yakima, Wash., on June 1.

UNITED LUTHERAN CHURCH MEN of the synod held their annual retreat at Menucha, east of Portland, on Feb. 21-23. Featured speakers were Police Chief William Hilburn, of Portland, and the Rev. George Housewright, western regional evangelism director.

PASTOR HOUSEWRIGHT completed a tour of isolated congregations last month. He conducted evening schools for lay evangelism in several.

Evangelism schools were held also in Portland, Spokane and Seattle. Most congregations will be visited by lay representatives by Pentecost. Portland area representatives are under the leadership of Mrs. Keith Goings; Spokane, by Byron Baker, and Seattle, by Forrest Johnson.

Mission Leaders Tour Synod

WITHIN TEN DAYS in early February, the Rev. Merle Franke, English missions secretary of the Board of American Missions, visited more than 40 congregations and pastors in the synod. He preached in Seaside, Ore., and Pocatello, Idaho.

At the same time the Rev. Theodor Hartig, new special missions secretary, visited and made a study of Latvian and Estonian congregations in the synod. They are served chiefly by Pastor Edmunds Machs, of Tacoma, Wash., and Pastor Manvald Heinam, of Vancouver, B. C.

LENTEN MISSIONARY SERVICE will be held the afternoon of March 9 in Seattle's Denny Park Lutheran Church. Mrs. Stanley Morris, Augustana missionary to Tanganyika, will speak.

PRE-LENTEN RALLIES for the Southern and Northern Conference Luther Leagues were held. Southern met in St. Mark's Church, Portland, and Northern in University Church, Seattle. Pastor Richard Crossland spoke.

BISHOP HANNS LILJE, of Hannover, Germany, former president of the Lutheran

orld Federation, has accepted the invita-
n of the Seattle Lutheran Council to be
e Reformation Rally speaker next October.

ore Released-Time Foes
in Spokane Court Fight

SPOKANE, WASH.—The International Re-
ious Liberty Association, of Washington,
C., has joined as a party in a civil suit to
lt the released-time program for religious
ication in Spokane's public schools.
The association and the Upper Columbia
ssion Society of Seventh Day Adventists,
., joined with four Spokane men seeking
injunction to stop the practice arranged
the Council of Churches with consent of
school district. A hearing will be held
Superior Court.
The original plaintiffs contend the pro-
m violates federal and state constitutions
l amounts to public school support of
tarian teaching during regular class hours.
e Religious Liberty group and the Adven-
s claim the program is being used to
efit some churches and sects above others.

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Trained Laymen Launching Synod Evangelism Program

By ARNOLD H. KAITSCHUK

BURLINGTON, IOWA — Area evangelism schools have been completed at Racine and Belmont, Wis.; Golden, Steeleville and Berwyn, Ill. The Rev. E. W. Belter, synod director of stewardship, evangelism and missions, reported good response to this follow-up of the Lutheran evangelism missions of the past two years.

Personal visits to the various congregations are now scheduled by the SEM director and members of the synod evangelism committee. Congregations are being asked to organize and begin use of two or three portions of the program this year, and to follow with other parts in later years.

Heavy emphasis is being laid on having an active committee in each church, reaching lapsed members, and organizing Bible study. Dr. R. R. Belter, synod president told participants that the spirit of evangelism is more important than programming. If the proper spirit and motivation is present, he said, programming will be a natural outgrowth.

Summer Camping Week Fixed

PARISH EDUCATION COMMITTEE Chairman E. A. Slottag announced Wartburg Week at the Pine Lake, Wis., summer camp for Aug. 10-16. The Rev. Walter Wittman was appointed as dean for the camp week. It is planned to hire buses to transport the children to and from the camp.

VACATION CHURCH SCHOOL workshops will be held in St. Louis, Mo., and Garnavillo, Iowa. Dates for these have not been confirmed by the host churches.

LENTEN RETREAT of the Northern Conference was held Feb. 4 and 5 at Northlake Church, Melrose Park, Ill., the Rev. Milan Swasko, pastor. A paper on "Original Sin" was presented by the Rev. Robert Marshall, professor of Old Testament theology at Chicago Seminary.

Church Buys More Land

UNITY CHURCH, Milwaukee, the Rev. R. L. Boulton, pastor, purchased an adjoining half-block property on Oklahoma Blvd. in the Bay View section. This gives the congregation a full block on a main street. A nine-room stone house on the lot will be used for Sunday school at present. There is enough space for a parish education building in the future.

SIX WARTBURG SYNOD pastors were among the 108 ministers and 30 laymen attending the 28th annual Rural Pastors' and Lay Leaders short course at the University of

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linois in Urbana. Twelve denominations ere represented. A paper on "The Church's ask" was delivered by Dr. E. W. Mueller, cretary of the rural church program of e National Lutheran Council.

—CHANGES OF PASTORATE—

CANADA

RAMER, ALFRED. From St. Peter's Church, Sullivan Township, Ont. To St. Mark's Church, Kingston, Ont.

CENTRAL PENNSYLVANIA

EDERICK, CARL J. From St. John's Church, Hagerstown, Md., assistant pastor. To Trinity Church, Harrisburg.

ERNS, RUSSELL R. From St. Paul's Church, Mundy's Corners. To Addison-Confluence parish.

ILLER, VERNON J. From Duncansville Church. To St. John's Church, Clearfield.

YDER, WILLIAM H. From Redeemer Church, Erie. To Jerome-Boswell parish.

RINGER, HENRY G. From First Church, Tyrone. To Calvary Church, Dover.

ILLINOIS

EPPERT, EDWARD A. A. From First Church, Mount Carroll. Retirement.

TERSON, HERBERT C. From Luther Memorial Church, Springfield. To Grace Church, Villa Park.

IORESEN, WILLIAM A. From Trinity Church, Macomb. To St. Peter's Church, Chicago.

PITTSBURGH

EL, GENE. To St. Mark's Church, Jeannette, Pa.

VIRGINIA

STOR, HENRY C. From Holy Trinity Church, Newport, Tenn. To Forestville parish.

UBLE, FRANK P. From Haven Church, Hagerstown, Md. To Lynchburg, mission developer.

UMATE, JOSEPH. From Union Church, Salisbury, N. C. To Cave Spring, Roanoke, mission developer.

WESTERN CANADA

LLER, ARTHUR. From Emmaus Church, Davin, Sask. To Patience parish, Alta.

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IN CONCLUSION

THE MAN in a gas station in St. Louis said roads were blocked by snow in Indiana. He informed me that state policemen were halting all traffic on Route 40. So we drove straight through Indiana and found less snow along Route 40 than in St. Louis.

Authentic information is not easily acquired, especially about the weather. When things are rough there's a human tendency to play up the details, and from a few exceptional situations to jump to an extravagant generalization. It's good to keep warnings firmly in mind, and have alternative plans ready. But it doesn't pay to scare easily.

That's probably true about space satellites, juvenile delinquency, and practically everything else. Things seldom turn out exactly as we expect. They may be worse, or better. We have to calculate our risks, but not get paralyzed by pessimism. Many dark days turn brilliantly blue by mid-afternoon.

We're geared up to the fast distribution of news, reporting a crisis somewhere every evening. World events plunge ahead like old-time movies, with a life-or-death duel at the end of every reel. It's good to visit the desert, where nothing much has changed for thousands of years.

Also it's good to get rid of the habit of carrying the whole burden of the world on one pair of shoulders. We are responsible for all we say and do. Some of our words or deeds may have consequences far greater than we can guess. But after we have done our part as well as we can, we turn in the score card, and it gets totaled by someone far wiser than we. Maybe there will be a kindlier judgment given than we have any right to expect.

AMERICA is a very busy country. Dates are being harvested at Indio in California. Oil is being pumped on the state capitol grounds in Oklahoma City. The newest jet planes are streaking off Wright Patterson field in Dayton, Ohio. And in New Mexico I saw an Indian standing patiently in the field watching over his flock of sheep.

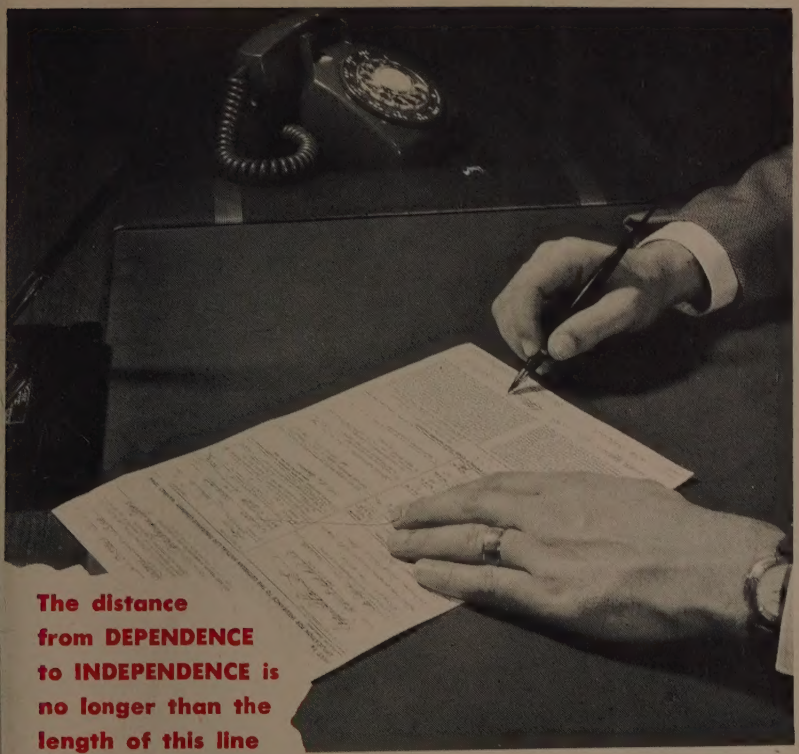
The Indian will not acquire much wealth, and his day as a fearsome fighter is long gone. I suppose his use of language and his range of thought are sharply restricted. But it is a comfort to think of him standing there while a high-powered civilization streams by on the highway. It's still possible to be concerned exclusively with quiet things of the natural world, birth and death, sun and stars.

CHURCH PEOPLE go off for "retreats" these days, periods of thought about the enduring things. That's what Lent is supposed to be, too. It's a time to clear out the clutter of our great busyness, and take new compass readings from the hilltop outside Jerusalem. No wisdom acquired by humanity since the year 30 is so important as what was revealed there.

There have been severe storms, great tragedies, much anxiety, deep disappointments in human life since then. The cross outmeasures all of them, towers higher, and reflects such light as can illumine every darkness. There is no real reason to worry about the snow situation on Route 40.

All roads are in the keeping of our Saviour, and all who travel their roads trusting in his care will have a safe homecoming, sooner or later. That's not practicable information to guide the highway department as to whether or not to send out plows. But it heartens the traveler enormously, winter or summer.

—ELSON RUFF



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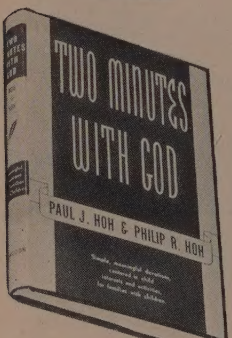

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